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the soul." Such a history was to be written by the best men obtainable, and so written as to serve no cause but that of truth. Nothing of personal, national, religious, or party bias was to show in this summary of the most recent scholarship for layman and student.

The lectures on European history will be read with interest by the specialist in any period between 1300 and 1789 and by the tyro of the historical department who is teaching the introductory course. The specialist will find in a sentence a flash of light that illumines his field, that unifies the complex, and gives meaning to the meaningless. He will find curious bits of out-of-the-way information that even his research has not unearthed, or, if it has, that he has not thought of using (*cf.* p. 257). He will marvel that Lord Acton sees only a fourteenth-century Renaissance unrelated to the accomplishments of the two preceding centuries, and that a sketch of the rise of Prussia occupies only one-third as much as the chapter on Frederick the Great. Most of us will be comforted by the fact that when Lord Acton had to put Luther, the Counter-Reformation, the Thirty Years' War, or Louis XIV. into one lecture, he said what we have always thought a college class ought to be told. And like every compressed account there are statements which would mislead you if this were the only account you read (*cf.* the method of adopting the Declaration of Independence, p. 312). Occasionally there are paragraphs packed dangerously full of names and facts. To some students these may be, as the editors suggest, an inspiration to further reading. There is an equally large class of students who would be repelled by such general history. Possibly this feature of the master's work would not strike one if he had not been antagonized by its manifestations in his disciples.

Finest and best of all is the noble and ennobling fairness in his treatment of all men and all ages. The young man to whom the doors of Cambridge were closed because of his faith comes back at sixty to tell her sons the story of Modern Europe so that they must have felt as he did that the greatest achievement of those centuries was the growth of toleration and of liberty. And the voice that speaks is not that of the moralist nor the political reformer, but the voice of History itself.

To all who sat under Lord Acton this publication will come as "an act of piety". To many it will only emphasize the defect in Lord Acton which the editors point out, "that he overestimated the responsibility of his task, and that, with him as with Hort, the very sense of the value of knowledge diminished his additions to its store." G. S. F.

*The Golden Days of the Renaissance in Rome. From the Pontificate of Julius II to that of Paul III.* By RODOLFO LANCIANI. (Boston: Houghton, Mifflin, and Company. 1906. Pp. xii, 340.)

Nor long since there still could be seen in the Via Rasella an inscription which spoke volumes regarding the state of Rome in the

period when the popes were resident at Avignon. It preserved the tradition that where the tablet stood a wolf had once been killed—and this in the very heart of the city. By 1377, when Gregory XI. left the banks of the Rhone for the Lateran, the population had sunk to 17,000. Such, at least, is Cancellieri's estimate of those who dwelt within the walls of Aurelian, and Papencordt's figures are but a little higher. Other particulars still more distressful will be found by the curious in Mencacci's *L'Italia senza Il Papa*.

On the title-page Lanciani defines his "Golden Days of the Renaissance" as extending from Julius II. to Paul III., but in reality he begins at the sad and ruinous period of the Great Schism. The fact is worth mentioning since by a glance cast backward to the last years of the fourteenth century he secures a useful standard of contrast. One not unreasonably might expect that in a book so called and beginning with Urban VI., pontiffs like Martin V., Nicholas V., and Sixtus IV. would receive much notice, and indeed all three are used to register certain stages of advance. But Lanciani's real enthusiasm is reserved for Paul III. "The memory of this great pontiff", he says, "will always be dear to us Romans. Pomponio Leto, his preceptor, had imbued him with the spirit of humanism, and imparted to him the gift of a gay and bright conversation. He seemed to have brought back with his advent to the pontificate the fine old days of Leo X, with a higher standard of morals" (pp. 143-144).

In 1534, when Alessandro Farnese became the successor of Clement VII., there had been no Roman pope for over a hundred years, and popular rejoicing at his election was unexampled. He rewarded the devotion of his townsfolk by transforming into a modern capital the city which Bourbon's troops had just sacked. Here we have Lanciani's central theme—the co-operation of Paul III. and Latino Mannetti in the rebuilding of Rome. No other pontiff is made the subject of a whole chapter, though this compliment is paid to Michelangelo, Vittoria Colonna, Raphael, and Agostino Chigi. The rest of the volume falls under two main heads: an account of the city, which is largely topographical, and a very interesting study of social life in Rome during the Cinque-cento.

From this brief statement regarding contents we hasten on to say a word about the method of treatment which Lanciani adopts in the present volume. His great love of topography and archaeological detail leads him somewhat to overburden his pages with the minutiae of scholarship. Otherwise his arrangement is excellent. Writing for those who are not specialists, he is orderly without being rigorous. Where he wishes to introduce a little excursus he does so, and the digression is justified by its intrinsic interest. One of the subjects which he introduces to save his text from becoming overloaded with the names of buildings is that of Raphael's relations with La Fornarina, and in his chapter on Vittoria Colonna he turns aside to vindicate

Dante from the charge of being a precursor of the Reformation. For the historian the most notable feature of the work is Lanciani's thorough-paced admiration of Paul III., despite the excessive devotion of that pontiff to the interests of Pier Luigi, and the tortuous politics of his career. "It was not easy", says Ranke, "for a man to be sure of the terms on which he stood with Pope Paul." But with Lanciani his sagacity and the splendor of his ambitions for Rome outweigh everything else.

A few slips in dates which we have observed may be due to oversight on the part of the proof-reader, but inconsistency in giving the modern equivalent for sums of money can hardly be due to that cause. In general there is good reason to speak well of the book. Lanciani not only reduces to form and order a great farrago of archaeological information, but he has succeeded in marshalling facts which illustrate important aspects of Roman life. For example, he places in high relief the cosmopolitan tone of society, and marks with perfect clearness the stages by which Rome passed from its medieval to its modern condition. His character-sketches are somewhat external in approach, but do not lack passages which reveal critical insight.

*A History of the Inquisition of Spain.* By HENRY CHARLES LEA, LL.D. In four volumes. Volume III. (New York: The Macmillan Company; London: Macmillan and Company. 1907. Pp. xi, 575.)

IN January, promptly to the month, appeared Mr. Lea's third volume. Its first two chapters, on "Torture" and "The Trial", complete his study of the practice of the Inquisition; five others, beginning with "The Sentence" and ending with "The Auto de Fe", cover what he has to tell us of its punishments; and the closing four, on "Jews", "Moriscos", "Protestantism", and "Censorship", open that survey of its spheres of action which is to fill also most of his final volume, due in June.

Though, "from the middle of the thirteenth century, the habitual employment of torture by the Holy Office had been the most efficient factor in spreading its use throughout Christendom", and though the Spanish Inquisition continued to employ it, Mr. Lea (and it will be remembered that he is the most eminent student of the history of torture) assures us (p. 2) that "the popular impression that the inquisitorial torture-chamber was the scene of exceptional refinement in cruelty, of specially ingenious modes of inflicting agony, and of peculiar persistence in extorting confessions, is an error due to sensational writers who have exploited credulity." "As a rule," he says, the Spanish Inquisition "was less cruel than the secular courts in its application, and confined itself more strictly to a few well-known methods"; and "the comparison between the Spanish and the Roman Inquisition is also eminently in favor of the former." Let it not be inferred,